

YOUNG PEOPLE'S SOCIETIES.

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ple who are free are those who are servants of Christ.

About Salvation, John 10:22-42: Jesus is the Good Shepherd, who takes care of his sheep, providing for all their needs. Especially he gives them salvation. His sheep have been given him by his Father, and they are safe in his keeping, for no one can take them away from him. His sheep believe on him and trust him.

About Himself, John 5:33-47: Jesus tells the Jews that both his works and the Father's testimony proved that he was what he claimed to be, the Son of God. He was the one spoken of in the Scriptures; that is, he claimed to be the promised Messiah. He said that those who come to him shall have everlasting life.

About Humility, Matt. 18:1-10: The child of God must be converted, or turned from his old proud and haughty way of life, trusting to himself. He must become like a little child in faith, in love, in desire to learn, in obedience. He who looks honestly at himself and then looks at God must be humble.

About Service, John 21:15-25: The best way to show our love to Jesus is by service. It is not sufficient for us to say that we love Jesus. We must translate love into service rendered to those whom we can reach, no matter who they are or where. Not only the great, but the small, both the sheep and the lambs need our service. Let us heed the thrice repeated command given to Peter.

Truths That Jesus Taught, Matt. 5:3-12; John 21:25: In the beatitudes Jesus taught the great truths that God does not look at things as man does. In the eyes of man one may be very poor, while in God's eyes he is rich. These verses show that the one who recognizes himself as a sinner and who is sorry for his sins and desires salvation can receive it as the gift of God's mercy.

What Truth Did Jesus Teach About Insincerity? Jesus himself was true and honest in all things, and he tells us that we ought to be like him. There are some people who think it is very easy to deceive their fellowmen and just as easy to deceive God. They do not often deceive their fellowmen and they never deceive God. It is often said that "honesty is the best policy," but honesty ought to be a principle and not a policy.

What Did Jesus Teach About Salvation? That everybody needs salvation; that no one can provide it for himself, and that he will give it to all who will receive it from him.

What Did Jesus Teach About Obedience? That we ought to obey God and that only those who do obey Him, in putting their trust in Him, can receive the blessings of salvation and life eternal.

Miscellaneous

"THEIR CHRISTMAS VISION."

Mrs. W. C. Winsborough, Superintendent of the Woman's Auxiliary, writes: "I believe 'Their Christmas Vision' is the very best of the many splendid exercises you have issued for the use of the Sunday schools of our Church. It is filled with the true spirit of Christmas, from the Anthem of Joy at the opening to the bringing of gifts for the poor, as the closing hymn is sung. The sweet solemnity of such a service will do much to impress upon a child's mind the

religious character of a festival that is too often more pagan than Christian. Every Sunday school should prepare at once to present this beautiful Christmas lesson."

Dr. Gilbert Glass, Superintendent of Sunday Schools, says: "It is the very best Christmas program published by any agency. Its use by the churches will result in spiritual blessing to the Church and Sunday school, and in the enlistment of lives in the Master's service."

Mr. R. E. Magill writes: "'Their Christmas Vision' is the best yet. The managers have agreed not to appeal to our churches in December for the relief of the Armenians, Syrians and other peoples of the Near East, but will call upon them in January. I hope all of our churches and Sunday schools will use this helpful program."

Begin at once to prepare for this service. If possible, arrange to consolidate the hour of church worship and the Sunday school either at the morning or evening hour. The General Assembly requests its use on the Sabbath preceding Christmas.

Order at once, free of cost, from Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

MONTREAT.

By Rev. W. W. Moore, D. D.

In some respects Montreat reminds us of ancient Jerusalem. To begin with, Jerusalem is in the mountains, and Montreat is in the mountains. Jerusalem is 2,600 feet above the level of the sea; the elevation of Montreat is exactly the same. Jerusalem is on the watershed of Palestine, being situated on the top of the mountain range which constitutes the backbone of the country, so that the waters to the east of it flow into the Jordan and the waters to the west of it flow into the Mediterranean. So Montreat stands on the great watershed of Eastern America; the waters to the east of Brushy flowing into the Atlantic, the waters of the west flowing into the Gulf of Mexico.

But more important than these merely external similarities of location is a certain resemblance of function.

Jerusalem was the religious center of Israel. Thither the people came up from every quarter of the country in the open and pleasant season of the year to attend the great annual festivals ordained in the Mosaic law. These gatherings served a number of important ends. They afforded a hard-working agricultural people an opportunity for rest and change and recreation. "All work and no play makes Jack a dull boy." Unbroken monotony is a foe to efficiency. Mr. Gladstone has pointed out that horses in a plain country which pull their loads constantly on a dead level wear out much sooner than horses in a rolling country which pull up hill and down as well as on the level.

These pilgrimages to Jerusalem, with their pleasant outdoor life, introduced needed variety into the ancient lives of the Israelites. They were refreshing holidays, times of social commingling and glad worship. As they journeyed in easy stages from every part of the land they made the countryside ring with the fifteen beautiful "songs of the goings up," which have been preserved for us in Psalms 120-134.

The whole history of Israel shows that one of the perils to which they were exposed was tribalism, localism, provincialism, narrowness, self-absorption. These great festivals corrected that tendency, and developed a consciousness of material solidarity. When the farmer from the Plain

of Sharon and the fisherman from the Sea of Galilee and the mountaineer from beyond Jordan and the vine-dresser from Judea and the shepherd from the pasture lands around Beersheba met each other at Jerusalem in happy social intercourse and joined together in joyful worship, they got a wider view and a larger mind. Every man looked not on his own things merely, but on the things of others also; and one of the results was that national esprit de corps of the Hebrew race as a whole which has never been paralleled in the history of mankind.

Parochialism is a peril to us also. Recall, for instance, how the educational work of our Church has suffered from petty localism. There was need of a center where our people from every part of our territory could be brought together for rest and recreation and social commingling and interchange of views and religious instruction and worship. God in His goodness has wonderfully met that need in the gift to our Church of this splendid forest-clad domain of Montreat. It is nearly in the geographical center of the Southern Presbyterian Church and is easily reached by rail from every part of our territory. The Presbyterians were the first to establish such a religious resort in this region, and being the first, they secured the choicest and largest site, some 4,500 acres, covered with primeval woods and threaded by crystal streams, a vast green cove stretching five or six miles from the entrance gate to the crest of the Blue Ridge. With such a site in this land of the sky, pronounced by the United States Government to be the most salubrious region of Eastern America, and with this delicious tonic climate, Montreat would have been one of the most desirable health resorts in the land, apart altogether from the educational and religious advantages which it offers. But it is of these that I wish especially to speak. Here, for the first time in our history as a church, are held continuous conferences, no less than ten of them in succession, extending through two summer months, in which all classes of our people can be gathered and instructed in all branches of the Church's activities, Young People's Work, Women's Work, Sunday School Work, Evangelistic Work, Stewardship, Christian Education and Ministerial Relief, Orphanage Work, Home Missions and Foreign Missions, being daily features throughout.

The Montreat conferences do what no other kind of church assembly can do. Presbyteries, Synods and Assemblies have functions of the utmost importance. They bring together for deliberation and authoritative action the ministers and ruling elders, the official leaders of the Church. But it would be impossible for these Church courts to gather the great numbers of people that assemble here or to carry on week after week the popular courses of Bible Study and discussion of methods which are the characteristic features of Montreat.

Montreat gathers not only the ministers and other Church officers, but the people also, and together they study the Scriptures and the best methods of practical work. It is one place where the people at large can see and hear our leaders, the secretaries of our great causes, the missionaries from all fields at home and abroad, the outstanding teachers of the Church, and the picked men of other denominations. It is the aim of the management to secure the best talent that can be had, and they achieve a notable measure of success. I have observed and taken part in a

great many conferences in different parts of the country, and I can say without hesitation that Montreat gives more wheat and less chaff than any summer assembly I have ever seen. Here our ministers and missionaries, our organizers and teachers, our officers and people tell each other what God has wrought through them, what methods have proved most fruitful, what work is proposed for the future, and by what means they expect still further to establish and extend the kingdom of God. No words can state the value of it. Think for a moment of what it would mean if we had no Montreat assemblies. They have become indispensable. Nothing could take their place. We would as soon think of doing without our Church schools.

But Montreat has never had a proper financial support. It has never been adequately equipped or adequately endowed. It has always been straitened and hampered. The progress it has made under these grievous limitations is nothing short of marvelous. But we can no longer expect the management to make bricks without straw. Our people must get a larger vision and devise more liberal things for this unique agency of the Church.

There are numerous outstanding needs which should be met at once. A new hotel should be built. The fact that more than a thousand people had to be turned away this season for lack of accommodations is a reproach to the Church. A new auditorium should be erected of sufficient size to house our great audiences and to provide ample class rooms and committee rooms. The present auditorium is a distinct discredit to us. Then we must have our own laundry and our own ice factory, and an additional electric plant, and good roads and walkways. These things will cost money. But they are well within our reach, and surely we are all debtors to Montreat.

If all who have derived benefit and blessing from this place of health and privilege will try to express their gratitude by their gifts there will be no difficulty about raising the \$200,000 authorized by the General Assembly, and we will make Montreat a still greater joy and benediction to the Church throughout the future. Let us arise and build.

INTER-CHURCH WORLD MOVEMENT.

A series of religious conferences, bringing together the Church leaders of the various Protestant denominations for the discussion of the vital problems which are confronting the churches of Christ in America and abroad, will be held in every Southern State during the first twenty days of December under the auspices of the Inter-Church World Movement.

In setting up these conferences, which promise to be the most important and far-reaching in their consequences of any similar gatherings of religious leaders in the past decade, the Inter-Church World Movement will have the co-operation of most of the leading Protestant bodies of the South.

The dates are as follows: December 1st to 2d, Washington, D. C.; December 3d to 5th, Richmond, Va.; December 8th to 10th, Lexington, Ky.; and Nashville, Tenn.; December 10th to 12th, Lynchburg, Va.; Knoxville, Tenn.; Birmingham, Ala.; December 15th to 17th, Raleigh, N. C.; Atlanta, Ga.; Jackson, Miss.; Miami, Fla.; December 17th to 19th, Columbia, S. C.; Louisville, Ky.; Macon, Ga.; Jacksonville, Fla.

To these conferences will be invited the heads of church boards,